

WHETHER CHRISTIAN

faith may be kept secret in
the heart, without confession ther
of openly to the world.

On this point, All that hath
cometh by this that hath
received the Gospel, do

behold as it is written
to the simple and

unlearned, that they
may know the things

which are necessary
unto them, that they
may be able to give

an account of the
grace which is given
them, that they may

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ii. Cor. vi. chapl.

Deu. vii ¶ Bear not a straunge yoke with
the vnbeleuers. For what felowship
hath righteousnes with vnrighte-
mat viii ousnes? what company hath light
with darlines? How agreeth Christ
with Belial? Or what part hath the
beleuer with the infidel? How ac-
cordeth the temple of God with
images? Ye are the temple of the
living god, as saith god: I will dwell
i. Corin in them, and walke in them, & wyl
iii. & vi. be their God, and they shalbe my
Leniti. people. wherefore come from a-
xxvi. monge them, and seperate youre
ezechie selues (saith the Lorde) and touch
xxxvii. no vncleane thing, so will I receiue
esai. lii. you, & be your father, and ye shall
be my sonnes and daughters, saith
the al. nightie Lord,

Saint Paul in the .x. to the
Romaynes annexeth the Rom
faith of Christ in the hert .x.
wyth Confession of the
mouth, so that the one (if someth
bi him) cō be no more without the
other, then fire can be without hea
at, saing these wordes: the heart
beleueth to iustice, the confession
of the mouth is to saluatiō. wher
he declareth, that euē as the cause
of our acceptiō, through Christ
is the confidence and faith of the
heart in the promises of god: so is
the confessiō outwardly of the sa
me faith by mouth, the fruite that
al christian faithful hartes bringe
fourth throughe the same giste of
god, And wher as this effect of cō
fession is not: there wanteth also
the cause of confession, whiche is
true faith. For as the tre is knowen
bi hir frutes: so is faith bi hir effe
tes. And as the want of fruite, is a
demonstration that the tre is vn
profitable: so the want of true cō
fession of faith, is a token that the
faith is dead, the ende of the vn
profitable tre is cutting down, and

casting into the fyre. The ende of
 the fruitles faith is death, and cas-
 sing to eternal damnation. Where-
Pe. iii fore S. Peter requirerh vs, to make
 answer to every man, that deman-
 deth of vs, of such hope as is in vs,
 with gentlenes & reuerence, which
 is a very testimony that we sancti-
 fy god in our hartes, as it is before
 in the same chap. For the greatest
 honour that man can geue to god:
 is to confesse and answer in the ti-
 me of trouble, truly and faithfully
 to his holy word and faith. Where-
 fore it is the dutie of every christi-
 an, to prai & studie to haue a thro-
 ugh knoledge of his faith in Christ
 and that as the glory of god shall
 require, and his religiō attempt: to
 be redy to make answer for the sa-
 me. Whatsoeuer the world feare,
 displeasure, friendshippe, or other
 lettes should saie to the contrary:
Mark vpon paine saith Christ, that I will
viii denie him before mi father, which
 is in heauen. But how hard a thing
Luke. it is to confesse Christ in the daies
ix. xii. of trouble, not onely the Scripture
 but also daily experience in good
 men

men & Women doth declare. True
confession is environed on euery
side with many daungers on the ri-
ght hand & on the left hand, now
with faire meanes, then with foul
threatnings, fearful & dangerous as it
is said by Christ, they shall betraye
you to the iudges, and of them ye
shall be beaten & iudged to death.
On the other side, shall pull vs backe
the loue of wife, children, brother
sister, kered, friends, kins, & the loue
vnto our selues, but he that is ouer-
come by any of these meanes, hath
this iudgement, He is not mete for
me saith Christ. These things are
vnpossible vnto men, yet to christi-
an men in Christ possible, & some-
cessary, that christianitie and true
religion cannot be in him that is a-
fraide to confesse Christe and his
gospel in the time of persecution.
The wyl dome of the world doth
say: although I do accomplish the
desire of my friends, and to the sig-
ht of the world, am present at the
masse, and with my body do as o-
ther men do: or as I may do, yet my
heart is cleane contrary to their be-
liefe

Mat. x
Lnke.
xiii.

.viii.
xix.
xix.
xix.

life, and I do detest such idolatry,
 and beleue that the thig that i am
 present at, is mere idolatry and ab-
 homination. Here be fair wordes
 for an euill purpose, and a preten-
 sed excuse for a iust cōdenaciō be-
 fore god. For if it be true, ye know
 the thig ye resort vnto: to be & dis-
 honour of god: why do ye honour
 it with your presence? If ye know
 it to be euil, why refrain ye not fro
 it? If your conscience say it is ido-
 latry, why serueth your bodi such
 thinges as your faith abhorreth?
 If in your hearts ye knowe but one
 God, whi with your external pre-
 sence serue ye the thyng that ye
 know is not god? If your faith see
 idolatry, whi doth your silence cō-
 fes & profes the same? Two mē in
 one, god loueth not. If the inward
 man know the truth, whi doth the
 outward man confesse a fals hood?
 If the spirit be pswaded that the
 masse is idolatry, whi doth the cor-
 poral presēce vse it as god in doig
 godly honour to it? Do ye not per-
 ceiue what is writen in Fsaie and
 Mat. xvi. Mathew. This people honoure

Isay.

xxix.

ezechi.

xxxiii.

Mat. xvi. Mathew.

me.

me with the mouth, but their harte
res be far from me. The cause whi
God was offended with this peo^{ple}. Math. xv.
ple, was that out wardly they con- Esay. xiv.
fessed him, but their hartes were Esc. xxv.
farre from him inwardly. Whereof
ye may se what it is to beare ii. fa-
ces in one hode, outwardly to ser-
ue god, and inwardly to serue the
deuil. Now marke of this place. If
it bee so horrible and damnable a
thing to be false in the hert, whic
ch none knoweth but God, & is wor-
thi also of damnatiō, what is to be
iudged of the outward & manifest
yse of idolatry? whiche not onely
God, but also euery good man kno-
eth and abhorreth. There is no cou-
lered nor clooked hypocrisie that
god can awaie with. If the harte
thinke not as the tonge speaketh,
or elce the tonge speke otherwise
then the harte thinketh, bothe be
abominable beefore god. Reade
the. iiii. and. vi. cha. of the first Epi-
of s. Paul to the Corin. wher as s. i. Corint.
Paul saith: know ye not y your bo- iii. &. vi.
dies be temples of the holy gost, if
your bodies be the temples of the holi-
gost, what agreement hath it with

Idolatri, Can one body at one time
be the temple of the holigost, and
be present at such idolatri, as god
abhorreth & detesteth? Can a man
Math. vi. serue two Masters? if he do: he lo-
Luke. xvi ueth (as Christe saith) the one, and
hateth the other. The worde of
god saith vnto vs: glorifi and bear
god in your bodies, euen as god re-
quireth, that our external professi-
on in al thinges be correspondent
vnto it, for both body and soule be
debtours to god, and he redemed
them both. If we being present at
such idolatri as god forbiddeth, &
our owne knowledge in conscience
assureth to be euil: doo we glorify
god in our bodies? Nay doubtles,
we dishonour him, and make our
Bodies the seruauntes of idolatri,
not onelye to gods dishonour: but
also to the great daunger both of
bodye and soule. For this is a true
saying of s. Augustin, he that doth
against his conscience, buildeth to
hel fire. It is not inough for a chris-
tian man to say: i know the Masse
is naught: but to obey ciuil law and
ordets, i wil do outwardli as other
doe

do, yet in my heart, I abhor it, and
never thinke it to be good. Doubt-
les of these .ii. mindes, the spirit to
thinke well, and the body to do eu-
il: in this respect, be both naugh-
& god wil spue the whole man out
of his mouth as he did the minister
of the congregacion of Laodicia. apoc. iiii.
Looke in the margent, for in this
time, the places be veri much expe-
dient to lead and gouerne the iud-
gement of euerye christian manne.
where as the Corinthians in dede i. cor. viii
had knoledge, and perceiued right and, x.
wel, that nether the idols amongst
them, nor the meat dedicated vnto
the idols were any thing, & pas-
sed as lyght as of thynges of no-
thing, and vpon that knoledge vsed
to be plesent and also to eat at the
feast, and of the meate dedicated
to idols, wherewithal S. Paule was
so sore offēded, that he gaue this
sentence. For if some man se the
which hath knoledge, sit at meate
in the idol temple, shal not the cō i. cor. viii
science of him which is wake, be
boldned to eat those thynges whi-
ch are offered to the idols. And for
through

through the knowledge, shall that
weake brother perishe for whom
Christ died. When ye sinne so aga-
inst the brethren, and wound their
weake conscience, ye sinne against
Christ. This iudgement of s. Paul
is more to be folowed, then al our
owne fained and wrested defences
that woulde seme to do wel, when
we halt on both sides, which god
abhorreth. Paul hath a profound
and a deepe consideration of that
mans fact, that hath knowledge, &
perceiveth his dissimulation to be
dangerous & penilous to all psōs that
he dwelleth withal. First al such as
be of a right & staied iudgement. &
will not prostrate their bodies to
an idol, doth he cōdemne. Secōd-
ly, by their such dissimulatio, the
very idolaters them selues have a
confirmatio, and defence of their
abomination, by the ptesence of
him. that the Christen congregati-
on, knoeth to haue knowledge. Third-
ly, the weake sort, that wold glad-
ly take the best waye, by a dissema-
blers halting and plaieng on both
handes; embraceth both in body
and

and in soule the euil that he abhorreth in his heart, that hath knowledge, & yet with presence honoureth it as other dooe, that haue no knowledge. If S. Paul said, that the weake brother doth perish for whō Christ died, i him that abused knowledge in meates and drinkes, that of themselves be indifferent, how much more in the knowledge of him that vttereth manifest idolatry, forbidden of god, as a thing not indifferent? Take hede therefore what S. Paul meaneth, & what he wolde proue against this manne that had knowledge, that nether the idol nor the meates dedicated to Idolles were anye thinge. Forsoth this he wold proue, that a poore mā that wanted knowledge, by the example of him that hath knowledge, dothe auēture to do euil, which he wold not do, in case he saw not those of whom he hath good opiniō go before him as author of the euil. And in dede when the ignorant people or those that be halfe perswaded in a truth, yea or else thowly perswaded, what is euil, yet whē they haue

Gala. ii.

mat. xyiii

have anye notable men or women
for an example to followe. Thei
thinke in following of theim, thei
be excused: yea although perad-
venture thei do it against their con-
science, as ye may se by the exam-
ple of Peter, how mani good men
beganto dissemble: yea, Barnabas
himselfe Thapostle of the Gentis-
les. But howe great offence this is
before God, so to make a doubt-
ful andrelucting conscience to do
any thing that is not godly: let the
iudgement of men passe, and mea-
sure it by gods word. Christ saith:
it were better a milstone were han-
ged about such an offenders neck,
and caste into the sea. And doubt-
les, the pain must be the greater, be-
cause we geue offence wittinglie
against our owne consciences, and
this before God, is a wicked know-
ledge, that causeth another to pe-
rish. Wo be to him that is learned,
to bring his brother to destructiō.
Doth a christian manne know the
truth to bring his brother to a lye?
for those weaklinges that we make
to stumble, Christ died for, as S.
Paule

of 20

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Paule saith: God defende that we
should confirme any mans conscie
ence in euill. Let every man of God
weie with himselfe the Doctrine
of s. Paule, that commaundeth vs
to flie from idolatrye. And marke
what s. Paule in that place calleth
idolatry. It is to bee sene plainly,
that he speaketh not of such ido-
latry, as men that lack knoledge in
their hearts what God is, & what
is not god. For in the .viii. chap. be-
fore, he saith that menne knowe
that the idols were no gods, & that
althoughe by name the Gentyles
had mani gods: yet thei knew ther
was but one God. Therfor he mes-
sareth nothinge by this commaun-
dement, flie idolatry, but to auoyd
such rites, ceremonies & vsages as
outwardly were vsed in the honor
& reuerence of the idols, that were
not god. And weeing the right vse
of the Lordes Supper, and the dig-
nitie therof, with the maner & vse
of the gentiles toward their gods:
would bring the church of the Co-
rinthians to vnderstand, how that
as the deuine and sacred rites, ce-

remo

ceremonies and vse of the blessed sa-
crament of Christes body & bloud
did sacrate, sanctify and declare
him that vseth it, to be the seruant
and childe of god: so did the rites
and sacramentes of the Gentiles
define and declare the vses ther
of to be the seruauntes & children
of the idolles, notwithstandinge
in their hert, thei knew wel inough
the idoll was nothing. God by his
sacramentes doth conple vs to him
selfe. Let vs praye to him that we
pollute not our selues, with any ri-
tes, ceremonies or vsages, not insti-
tuted by god. In this case a saythe-
ful man to be at the Masse, is to be
considered with what mind those
that there he accompanieth him-
self withal, cometh thither, and
what the ende is of the work that
the priest doth. The people come
to honour the bread and wyne for
god, and the priest purposeth to co-
secrate both god and man, and so
to offer Christ to the father for re-
mission of sinne. Nowe doe those
that adioyne theselues vnto these
people, professe and declare a fo-
sietie

tiety and fellowship of the same
impiety, as s. Paul laid to the Co-
rinthians charge. S. Paul was not
offended with the Corinthians be-
cause they lacked knowledge of the **li. Cor. vi**
true God: but because contrary to
their knowledge, they associated the-
selves with idolaters. For this is
true, that in all rites, sacramentes,
and honorings, whether they be
of God or of the Deuill, there is a
profession of the communion: so
that any man protesteth to be of
the same religion that the rest bee
of that be partakers with him. I do
knowe there bee manye inuasions
made by men, that teach a manne
with safeguard of his conscience to
be at Masse, but forasmuch as Ma-
ster Calvin, Master Bullenger and
other, haue thoroughly answe-
red them, suche as bee in
doubt, may rede their
bookes.

This is a true confession, and
consonant to goddes
holy worde.